

SPIRITUAL

TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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NEW YORK, SATURDAY, JUNE 10, 1854.

WHOLE NO. 110.

The Principles of Nature.

THE INTERIOR MEMORY.

BY W. A. COBBIN.

It has been well said by a great seer, that the fullness and power of any thing is in its ultimate or outside degree. Thus the fullness and power of my spirit is put forth in my body, which is the basis, continent, or containing-vessel of the higher or more interior degrees, and of course comprehending all the inner spiritual beauties and excellences. Just, for instance, as the cuticle which envelops my arm contains within it all the multitudinous tendons, nerves, arteries, bones, and all the infinitesimal cells, molecules, fibers, etc., to an inconceivable extent, of which it is composed. This is the case with every object and thing that exists on the natural plane. The same great authority has also said, that the purity and excellence of any thing exists in its interior degrees. Just, for instance, as all the exquisite arrangements and harmonious workings of the nerves and arteries, and their several living fluids, the muscles, bones, integuments, fibers, etc., to a tenacity and ramification far beyond the reach of the most powerful microscope, are found within the inclosing cuticle of the arm. All have an interior arrangement and harmony, still more and more exquisite and perfect the more interior they are traced, and all comprehended within the ultimate or outside degree. The globe of the eye is the ultimate degree of the sensation of sight, in and through which it is in its fullness and power. But what a wonderful concatenation and congeries of delicate optical instruments are contained within it! The nose is the ultimate or external degree of the sensation of smell, when it is in its fullness and power. But of what an admirable and exquisite ramification and adjustment of the olfactory nerves, tissues, fibers, etc., it is composed! As it is with the organs of the body, so is it with the perceptions of the spirit, the faculties of the intellect, and the passions of the soul. They all have an external or ultimate degree where they are in their fullness and power, and interior degrees where they are in their purity and excellence. For the purpose of throwing as much light as possible on what we are about to say of the interior memory, we will illustrate these two propositions by a reference to one or two of our sentient powers. Although the natural, external sight of the eye in our normal outer life seems to be very clear and accurate, yet there is an inner vision, which the developments of the present age have discovered, that far exceeds it in vividness, strength, and accuracy. This is the clairvoyant vision of the human soul. It exists in *potente* in every human being; is in abeyance while the natural vision is operative, awaiting the order of its development. Upon the cessation of the natural vision at death, or during periods of bodily trance, it comes forward, radiates its abundant beams, and fills the whole spiritual body with light. Compared with it, the natural vision is dull, obscure, and vapory, as though it was in nebulæ shadows and mists. It is bright and vivid as noonday, and microscopically accurate. Ordinarily this vision is brought out by the magnetic processes, but often it is an unassisted, normal development. This vision has for its field of operation an *inner atmosphere*; for all things on the ultimate plane are constituted according to this same law of outer fullness and power, and inner purity and excellence. So this outer, gross atmosphere and light is permeated by a super-solar light—an inner luminosity, pure and serene, wherein the clairvoyant eye expands. It is the same with the sense of hearing. As there is a clairvoyant eye, so there is a clairvoyant ear—an outer gross sensation and organ, and one of more excellent mold and exquisite sense within, and an inner placid and pure medium of sound for its theater of use. This clairaudience is not so often developed nor noticed as yet as the clairvoyant faculty. The ear of the deep, magnetic sleeper hears the harmony of the full octave in the *Æolian strain*, perceives an exquisite softness, tenderness, and distinctness in the musical breathings of the human voice, and is filled with choral thunders by the notes of an orchestra. So of the sense of smell. The delicate inner olfactory sense of the magnetic sleeper may revel in all sweet odors, while the zephyrs to the outer sense are without perfume. As it is with the sensational perceptions, so also is it with the faculties of the intellect and the passions of the soul. The mental organs have an inner excellence, exactness, and beauty, and the moral feelings an inner purity, pathos, and strength, corresponding to the excellence of the clairvoyant vision. The superior excellence of these faculties and feelings is often disclosed in the magnetic trance. Corresponding to the interior excellence of all the faculties and feelings, there is an *interior memory*, which holds the same relation to the external, natural memory that clairvoyance does to ordinary natural vision. The natural or external memory when compared with it is general, obscure, and dull, while the interior memory is bright and clear and accurate. It contains all the particulars and minutia of all the incidents, events, scenes, experiences, etc., contained in the external memory. While the latter takes only general notes of objects, incidents, and events, the former records all their details. Thus, when we view a landscape we take a general survey of it, and by no

means study accurately its minutia, and when we turn away from it, its prominent features with a general idea of it only remain in our external memory; but all the particulars and minutia of that scene are indelibly engraved on the inner memory, each particular object, tree, acclivity, rill, etc., of it, their peculiarities, relative positions, and every detail of the whole landscape, is daguerreotypied upon its tablets. Just as when you examine a daguerreotype likeness with your eye, you see only the outlines of the picture, its shadings, features, etc.; but when you examine it with a microscope, you find all the particulars and minutia of the original, to the least particle, faithfully transferred to the plate. The interior memory reflects like a landscape in a mirror every single thing of every scene witnessed by us, of every incident, occurrence, and experience, of every thought, feeling, and action of our whole lives! There is nothing forgotten—not the smallest iota, but all is ineffaceably preserved fresh and clear in this memory. If it were possible to forget any thing, it were also possible wholly to defeat the purposes of our existence here. The external memory is like a thick and obscure veil drawn over the internal memory, which sits behind, as it were, in a privy chamber, dextrously recording every smallest incident of our lives. It is the minute book of which the external memory is only the ledger. All our experiences of this world's life, our secret and open histories, our sensational perceptions, our thoughts, reflections, emotions, motives, determinations, our loves and hates, our hopes, disappointments, and fears, with all their particular details, are recorded in that minute book with fearful yet holy fidelity, and but await the reading away the veil of external memory to reveal them. The external memory deals in general, and, as it were, takes great strides, while the internal memory takes note of all the particulars, and fills in all the interspaces of the external memory. In retrospect of our lives we only recollect the more marked eras, the more prominent events, the more striking phenomena, and the more deeply impressive scenes; but all or most of the particular incidents, minute details, and lesser circumstances that fill up the drama have faded from our outer recollection. It is but an obscure vista to look back through, and but a dim and doubtful vision to depend upon. But the clairvoyant eye of the inner memory brightens it all, and rehearces, with unflinching accuracy, every single incident, detail, and minutia of all the multiplied experiences of the past. It holds the daguerreotype of every minute of a man's life from his cradle to his coffin.

This memory is often developed in persons yet in the life of the body during sickness, cerebral excitement, in dreams, by accidental injuries, or by sudden fears of death. The case of Dr. Doddridge, who dreamed that he was deceased; that his soul had separated from his body and came suddenly into a region of great light, where all his faculties were quickened and intensified, and where he could look back over his entire life and recollect with perfect and astonishing clearness and accuracy all the particulars of its every event, incident, scene, emotion, resolve, and action, is in point. The case of the English captain who fell into the sea from the stern of his vessel is another instance. After struggling and splashing in the water for some time, vainly endeavoring to keep himself up until an approaching yawl could reach him from a distance, whence he was observed, he gave up; a noise in his ears, a choking, then a general numbness succeeded; when suddenly his interior memory was opened, and all the events, incidents, motives, thoughts, state of feeling, actions, etc., of his whole life, with all their attendant particulars and circumstances, teemed through his mind with a brilliancy, with an exactness and freshness, that his language was inadequate to portray. So of the man whose case I saw reported in the *Telegraph* or *Era* of some weeks since, whose horse stumbled and threw him over his head, and the shock and apprehension of instant death during the fall started out this memory in him, and he saw, as it were, in a glance, and rehearsed in a moment, his whole past life, with all its multiplied incidents, events, loves, and hates, thoughts and experiences, in a blaze of vividness and accuracy. Numerous other instances might be adduced, but the above are sufficient for illustration and to show that such a memory does exist.

Swedenborg says that it is by this memory that the superior angels, who explore the quality of a Spirit, trace out all the particulars of his entire life. They are brought *en rapport* with the Spirit by a word pronounced by him, by his voice, by his touch, or by looking into the palm of his hand. They then draw forth the interior memory with a terrible recital of all its private records, and thus determine his exact quality. *Vide H. and H., 462.* These exploring angels have a special faculty of reading the inner memory, or "Book of Life," of the Spirit. While inquiring into his true quality, and what has been the nature of his life, they trace out all the particulars of every event, incident, and occurrence, of every state of affection and thought from infancy to age. How his tender years were spent; what influences surrounded him and molded his Spirit; his boyhood history; then his mature years; what his loves were, what his hates; how he was circumstanced on this or that occasion; what he thought, what motives determined him; how he reasoned with himself; how he was

tempted; how he felt; how he resolved; how he broke his resolve; how he repented and tried again; his sorrows and agonies; his hopes and fears; his successes and disappointments; and all the secret and dark history of his whole existence. Then they sum up the whole, and do *conit justice* to the Spirit by assigning him his *essential quality*. Let me again quote from Swedenborg:

"To these things I would add something memorable concerning the memory of man remaining after death, by which I was confirmed that not only general things, but also the most singular, which have entered the memory remain, and are never obliterated. There appeared to me books with writings therein, as in the world, and I was instructed that they were from the memory of those who wrote them, and that there was not a single word wanting there which was in the book written by the same person in the world, and that thus from the memory of another may be taken the minutest particulars, even those which he himself in the world had forgotten. The reason was also disclosed, namely, that man has an external and an internal memory, an external memory, which is of his natural man, and an internal, which is of his spiritual man; and that every thing which a man has thought, willed, spoken, done, also which he has heard or seen, is inscribed on his internal memory; and that the things which are there are never erased, since they are inscribed at the same time on the Spirit itself, and thus that the Spirit is formed according to the thoughts and acts of its will. I know that these things appear as paradoxes, and these are scarcely believed, but still they are true. Let not, therefore, man believe that any thing which a man has thought in himself, and is done in secret, is concealed after death; but let him believe that such and all things there appear as in clear day."—*H. and H., 464.*

He goes on further to say, in the succeeding numbers, that the natural memory is quiescent in the other life, while the interior memory is active; that man does not know that he has an interior memory while he lives in the world (!); that when he puts off corporeal he comes into this memory; that it is from the interior memory man can think and speak rationally; that that memory is the "book of his life"; that Spirits and angels speak from this memory, and hence that they have a universal language, etc. Those who wish to pursue the subject farther will find it treated of with great particularity, by this "deep-eyed" and honest-hearted old seer, in the "Arcana Celestia," numbers 2,469 to 2,494, 5,212, 9,394, 7,398, 9,356, 9,841, 10,505, 8,067, 4,723.

The inner memory not only faithfully records all the particulars and details of the numberless incidents, events, emotions, thoughts, reflections, motives, scenes, and experiences, of every possible kind, which have happened to us, or which have passed through our minds, or which we have experienced, and which may be denominated the *facts* of our past life. But it also records with equal fidelity all the varied *relations* of those incidents, events, scenes, emotions, experiences, etc., which are cognizable by our intellectual powers. As every step a traveler takes in passing along a road or through a wood brings him into numerous new relations with all the objects around him, and those new relations being again related to all past relations, and so on, accumulating relations upon him in a compound ratio of arithmetical progression; so the traveler through life, every hour he passes, every new object he sees, every new idea he acquires, and every new experience he gains, brings him into new relations to all the innumerable incidents, events, objects, ideas, thoughts, affections, etc., of the past, and into new relations with all their relations, all of which are traced in unending lines in the inner memory of our souls! But passing from these relations, and relations of relations, of outward objects, incidents, and events, into the realm of our *intellectual* histories, and advertising to our various cogitations, ideas, beliefs, opinions, imaginations, etc., that occupied our minds at various periods, and all their innumerable relations to each other, and they and their relations ever changing as new ideas, opinions, or systems are formed, and reflect that all these and their almost infinite particulars are truly daguerreotypied on the inner memory of the soul, we are appalled at the wonderful perfection of its all-comprehending archives! Suppose I was a mechanic and worked all my life at my trade. Each and every successive action or movement of my arm in the performance of my art would throw all its muscles, arteries, nerves, tendons, fibers, fingers, etc., into new positions, and of course new relations to each other, and outwardly to all things around. No one stroke or grasp of my tool during all my life would be precisely like any other. So it is with every action of my mind. Every new idea or experience I acquire, every separate conclusion of my mind, and every single determination of my will, throws me, as regards my intellectual being, into new positions and relations, different from all former ones, and accumulates them in a compound ratio on my interior memory, whence every thought, conclusion, motive, emotion, and action, with all their circumstances and details from infancy to old age, are recorded at length.

The fact of the existence of the internal memory, as above set forth, may serve to explain the problem in mental science of our *personal identity*—self-consciousness—the *me* feeling which we all have. Some writers have said that it is to be referred to a distinct and separate faculty, while others say it is the combined result of all the faculties. I am totally unable to see how this self-consciousness, this assurance that I am the same person now that I was then and yesterday, and that it was me that thought so and so, and did so and so, can be

separated from memory. Yet we all have an undefined feeling and belief that our personal sameness does not wholly depend upon our natural, ordinary, every-day memory. If we did we would lose it in proportion as our frail, natural memory would forget things. In fact, the man of a very poor memory would then be "nobody." But the interior memory never forgets, not even the smallest particle of all our thoughts and doings upon earth. And it seems to me but fair to presume that this memory lies at the bottom of our feeling of personal identity.

Now when we bear in mind that our sentiment of responsibility rests upon our memory; that we must not only be able to perceive the relations between our motives and actions, and between our actions and their consequences, but, as a prerequisite to the idea of responsibility, we must be able to recollect in their order the motives, the actions, and their consequences. The memory of these facts, and the perception of their relations, give rise to the sentiment of responsibility. It would be a great injustice to punish a man who could not recollect his motives and crimes, nor apprehend their relations to their evil consequences. This being the case, how lively and pungent must be our sense of moral responsibility under the *clairvoyance* and operation of the interior memory! our conscientious feelings, their admonitions, approvals, and reproaches, must then, of necessity, be quickened and perfected to a degree corresponding to the exuberant lucidity and perfection of our memories. Accordingly, with the interior memory there must be an interior conscience—a moral accountability exquisitely sensitive and deeply pervading the vitals of the human soul. Let us all look to this in time, while the fleeting moments of earth yet make their indelible impress upon the vital memory, and bear in mind that "there is nothing hidden that shall not be uncovered, and nothing concealed that shall not be known; that the things we have said in darkness shall be heard in light, and what we have spoken in the ear shall be heard on the house-tops."—*Luke xii. 2, 3.*

PITTSBURGH, May 14, 1854.

WHAT IS SPIRITUALISM?

NUMBER THREE.

Since the appearance of my last article on the above subject, I have heard some remark that, although the instances there given were sufficient to establish the fact that "Spirits do communicate with mortals," still that a greater number of instances should be given, embracing communications of different kinds. With a view of meeting such requirements, I propose to increase the number by selecting a few of a pertinent character from my former notes.

Six months ago, myself, with two friends, visited the room of a medium in Howland Street, and each of us received communications freely for some time, when three men came in who appeared to disturb the harmony of the circle, for the communications at once ceased. After a few minutes the tipping commenced, and upon the usual question, Is a Spirit present who wishes to communicate? it was answered affirmatively; and it was then asked, "With whom?" This gentleman—this—etc., until it was answered "yes" to one of the new comers. He then questioned and received the following by tipping and alphabet, "Who is it wishes to communicate with me?"

To this no reply was given; but the alphabet was called for by the Spirits, and the following was spelled out:

"My son, I would communicate with you."

Question by the son: "Can you tell me your age?"

"Yes; more. He who wishes to communicate with you has forgiven you. He will now answer your questions."

This was signed with the name of the father of the interrogator.

"Will the Spirit who has not before replied tell me who he is?"

As no reply was given to this question, one of the company suggested to Mr. D., the new comer (we having learned his name by his father's being written to the communication), to "ask when he died, and perhaps the date will enable you to know who it was."

"Well, I will try it," said Mr. D., "but none of my friends are dead."

He then asked, "How long since you died?"

This was answered by the time being given.

"Can you tell me your name?"—"No."

"Of what disease did you die?" "Can you answer me that?"

He then asked a great number of diseases, and received "no" as the reply to each.

I then assisted him, and asked, "Were you poisoned?"—"No."

"Murdered?"

"Two tips, signifying in part."

"Duel?"—"No."

"Shot?"—"No."

"Killed in some way?"—"Yes."

"By accident?"—"In part."

"By a fall?"—"No."

"By a bludgeon?"—"No."

"By a knife?"—"Yes."

"By accident?"—"In part."

"And partly by intent?"—"Yes."

Mr. D. then said, "Was it your own fault?"—"In part."

"I was not to blame, was I?"—"In part."

His two companions were not enabled to get replies to any of their questions. The guardian Spirit of one of my friends then communicated through the medium that we were surrounded by a repellent atmosphere.

D. and his two friends then rose and left. I soon after found who these men were, and also satisfied myself that the medium knew nothing of them, as their manner clearly indicated on their first applying for admission at the room. This Mr. D. had killed a man in a row in Leonard Street with a knife, some years before, and had been sent to the State Prison for ten years in consequence. From after good conduct, and the strong doubts as to his intentional guilt, he was pardoned out by the Governor, and had been but a few days out of prison when he called at the room as above.

On another occasion, I went with some friends to the rooms of the Brothers Burckhardt, in Twenty-third Street. The elder Burckhardt was sick in bed in the room adjoining the one we entered. After a few experiments, one of my friends lifted a small pine table by placing one hand at each end, and raising it from the floor to the level of the wainscot. He then asked the younger Burckhardt if the Spirits would turn him round with the table. The younger Burckhardt placed the ends of two fingers of the right hand on the table. I then suggested that he should move his fingers to the center of the table so that he could exercise no leverage, and the older Burckhardt called out from his bed: "Spirits, turn him round." Immediately the table seemed to be pulled in a direction to turn my friend around, and despite his strong effort to prevent it, eventually he was twisted around as he might have been if a strong man had hold of one of the outer corners of the table using his whole force. This experiment was repeated with every person in the room, and with equal success. One of the company placed the edge of his foot of the right foot against the edge of a thick piece of oil-cloth nailed to the floor to assist in sustaining him in his position while he held the table, and with his feet wide apart and firmly placed on the floor, he raised the table as had been done by the others, but despite these accessories, he was whirled around, displacing the oil-cloth and pulling the nails which held it from the floor.

On another occasion, I visited the rooms of Mrs. Brown with a lawyer of distinction from Boston. In reply to the usual course of questions, the name of an uncle by marriage was spelled out by alphabet, and upon asking how many children he left in the form, it was answered five, and all the names were given. When we left he informed me that this was an error; that his uncle had had but three children, but that those names were correctly given.

A few months afterward I was in Boston, and then learned from this gentleman that upon visiting his aunt, who resided in Lowell, he found that Mrs. Brown had correctly reported the names of the children; that they were born while his uncle and aunt were absent in Europe, where they had resided for thirty years, and had died before their return to America; that he had referred to the family Bible and there found the whole five names as spelled out by Mrs. Brown.

Your readers will recollect that long since you published an account of a phenomenon said to have occurred with the Hon. Mr. Simmons, United States Senator for Rhode Island, in which it was stated that the Spirit of his son had written with a pencil placed in the bowl of a pair of scissors which were held by the father. During a recent visit to Providence I saw Mr. Simmons, and heard from him a full detail of this experiment, and from a long acquaintance with this gentleman, his high character for truth, and the collateral evidence of others who were present, it can not for a moment be doubted that his account is strictly dependable. He could not persuade himself that the writing being performed by the medium was from the influence of his son. He therefore held the scissors in his own hand, placed the pencil through the bowl or finger hole of the scissors in a perpendicular position, and said, "If this writing be really performed by the Spirit of my son, he can readily repeat it with this pencil without the hand of the medium." The pencil commenced moving, wrote the name of his son on the paper beneath, then moved back to the letter i and revolved upon its point so as to dot the i.

On another occasion I was present as a member of a circle which had held many sittings. We placed sheets of paper on the floor beneath the table, and on each a lead pencil, and then requested the Spirits to write. The alphabet was called, and we were directed to talk or sing. During the singing we audibly heard the pencil scratching on the paper, and the word *lost* was spelled out. We did so, and found each sheet of the paper contained the name of the guardian Spirit of some individual present. The lower side of the paper, from the pressure of the pencils, had the impression of the grain or threads of the carpet. We then repeated this experiment by placing the sheets of paper on sheets of glass, which we procured by placing some framed engravings on the floor, putting the paper

on the top of the glass. The same names were immediately written again, but more plainly. All the pencils seemed to cease writing at about the same instant of time, and we plainly heard the pencils fall upon the glass.

On another occasion it was agreed that during the writing one of the members of the circle should suddenly place his head below the edge of the table and observe the conditions. He saw the pencils fall, and we found the writing of the names in an unfinished state.

I have already informed you of the names of the parties who were present at each of these experiments, many of whom were unbelievers in Spiritualism to the time of this experiment.

It is proper to state that the feet of the medium were held between my feet while this experiment was being performed, and, indeed, she could not have been suspected of being accessory to deception, as there were five sheets of paper of foolscap size, and consequently reaching to the space of six or more feet in length under the table.

The rationale for all these results has been clearly given by Spirits, and in my numbers relating to the philosophical facts connected with Spiritualism this rationale will be given.

It is difficult to know what experiments to select to answer the supposed questions of skeptics, but during this series I shall introduce one or more of each class, so as at least to give a full excuse, if any be necessary, for my convictions as expressed in the first number.

PHOTO.

DIGEST OF CORRESPONDENCE.

Dr. O. D. WILCOX, of Easton, Pa. (who is a confirmed Spiritualist, and has for the last five years been a medium, being frequently impressed in regard to his prescriptions, and correctly foretold their results, as well as being promissory concerning their future occurrences), writes us a long communication, principally designed to establish the idea of "a self-existent evil influence which may be called the devil." He had been assured of the truth of this idea by the Spirit of his father, who had been in the Spirit-world upward of twenty years. When said Spirit, however, was first questioned upon this point he hesitated to answer, and took two weeks to investigate and deliberate, at the end of which time he declared the result of his inquiries as above. In favor of this doctrine, he argued that if there were not a devil, then, "taking God and all good influences upon one side to operate against the evil influence of the earth's inhabitants on the other, there would be one continued grade of progression without intermission." Our correspondent then, in the exercise of his own reason, goes on to fortify these declarations of his Spirit-teacher. He argues that the evil which is in the world must have had a source as absolute as the good that is in the world; that evil could not have originated in God; that it therefore must have originated in a source which is not God, but as opposite to God as is evil to good, of which God is the Source. This source of evil he would call a self-existent devil. The communication of Dr. W. being too long to be published entire during the present crowded state of our columns, we have condensed its leading idea and argument as above, being willing and desirous that all the different shades of opinion entertained among Spiritualists should, so far as consistent and practicable, have a fair and free representation in our sheet.

If, however, our correspondent will try the proposition, that evil is simply a perversion and inversion of good by man, incident to the fact that he stands, in some sense necessarily, between two conflicting attractions, the one to materiality and self, and the other to spirituality and God, we think he will find it to answer all the ends of a correct philosophical thesis, at the same time that it dispenses with the idea of a self-existent, personal devil, and also that which would refer evil to God as its designing and morally responsible Source.

Mr. THOMAS J. PAINE, of Perryville, Vermilion Co., Ia., writes us that a man in that neighborhood, near fifty years of age, and who, to the writer's knowledge, never attended a spiritual circle, was apparently taken possession of by the spirit of an Indian Chief, and was kept constantly under his influence for some weeks, during which time he would frequently speak in the Indian language. Finally the man became deranged, and, as he was thought to be dangerous to his family and others while at large, he was taken off to the asylum. This circumstance was the signal for the commencement of a most bitter warfare against Spiritualism, by the clergy, who found in the facts related a plausible pretense for asserting it to be the "work of the devil." At about the same time with the above occurrences, a young man became deranged at a protracted Methodist revival meeting at Perryville, and left town without coat and hat, and with Bible under his arm, and for several days roamed promiscuously over the country. When he returned he was forcibly confined to a room and his Bible taken away from him, albeit this latter act cost those who performed it some severe bruises inflicted by the fist of the lunatic. The most remarkable fact of all is, that the good, pious clergy did not denounce Methodist revival meetings as the "work of the devil," and caution all mankind against them; but this is only another illustration of the old adage, "Circumstances alter cases."

Mr. E. M. MACGRAW, of Plymouth, Wis., in a "digest" of a former communication, from whom we understood him to take the ground that the "ring experiment," as well as all movements of tables, etc., were produced by the will-force of persons in the body, wishes us to consider him as taking this ground simply with reference to all cases which he has as yet personally witnessed, though he has heard and read of things which, if believed in a strict and unexaggerated sense, he can not thus account for. He imagines that Mr. Henry Gordon, to whose case we referred, was in contact with the hands or fingers of persons present when he floated in the air. We must correct our correspondent by saying that in one instance, at least, this was not so, but Gordon was lifted from two to four feet from the floor, carried backward and forward, raised up higher and let down lower, etc., when no living being was within several feet of him. This occurred at the house of Dr. J. Gray, of this city, in the presence of unimpeachable witnesses, and with sufficient light in the room to enable him to be distinctly seen. Our correspondent "almost fears" that in whole thing may yet be explained on natural principles, in which case he will have no remaining hope for immortality. We think he may very safely dismiss his fears, but we can not here forbear saying to those professing Christians who are now zealously opposing Spiritualism, that if they succeed in putting it down, here at least is one precious soul whom they will thus convert to a cold and blank infidelity.

The specific object of this article will be perceived on a moment's reflection.

SPIRITUAL TELEGRAPH.

S. P. BRITTAN, EDITOR.

NEW YORK, SATURDAY, JUNE 10, 1854.

REV. C. M. BUTLER, D.D., VS. SPIRITUALISM.

CHAPTER III.

The writer's own reasons for questioning the infallible accuracy and supreme authority of such ancient revelations as are found to disagree with modern facts and a scientific philosophy, were submitted in the last chapter, and need not be recapitulated. On this point it only remains to be added that our reverence not less than our reason is violated by every attempt either to measure the powers and purposes of the Infinite, or to limit the aspirations and capabilities of the soul by such arbitrary standards. It is cordially conceded that the Divine word is recorded in the Scriptures in the precise degree in which they embody and express the truth. This is all we can say, for the dispensations of Divine Wisdom are not limited to the operations of the American and Foreign Bible Society and the labors of the Christian clergy. Other portions of his word are elsewhere revealed, and they are enforced by teachers ordained of Heaven and gifted with a living inspiration. The Creator has given voices to the unconscious elements, and they speak for him; light is his herald, and the winds and waters chant his praise. God's laws are still written on "tables of stone" all over the earth; his revelations are stereotyped in the mineral, vegetable, and animal kingdoms, in other planets, in the distant stars, and especially in the nature of men and angels. It is as true of mankind now, as it was in Job's time, that they have a spirit within, and that "the inspiration of the Almighty giveth them understanding." This gift is universal, and all men are inspired just as far as they are morally and ethically fitted to receive the Divine light, so that even the heathen, who have not the law on parchment or in a book, still "show the work of the law written in their hearts."

It will be remembered, however, that the authority of the Scriptures was virtually admitted for the sake of the argument, and we proceeded in the commencement of this review to analyze Dr. Butler's text in order to ascertain its obvious meaning. We did not insist on any other or a more critical translation of the passage; we at once accepted the common version sanctioned by the church and Dr. Butler; but finding nothing in the text to sustain the Reverend gentleman's position, it is now proposed to examine his collateral proofs, to see if they furnish any warrant for his own statements.

"The whole tenor of Scripture is opposed to the idea that the Spirits of the departed linger near, and can open communications with our world. They are described as 'going hence' (Psalm xlix. 13), 'departing' (Gen. xxxv. 18), 'returning to God' (Eccl. xii. 7), 'being with Christ' (Phil. i. 23), and 'in Paradise' (Luke, xviii. 43), 'absent from the body,' 'present with the Lord' (2 Cor. v. 8).

There is no intimation that they can come back to this, our earth. On the contrary, the Scriptures plainly state that departed Spirits do not return. David said of the lost child, over whom he wept with broken and remorseful heart, 'Can I bring him back again? I shall go to him, but he shall not return to me' (2 Sam. xii. 23). 'Cease, then,' said Job, 'and let me alone, that I may take comfort a little before I go whence I shall not return' (Job. x. 29). And again, 'When a few years are come, then I shall go the way whence I shall not return' (Job. xvi. 22). The Christian world, deriving its impressions from sacred writ, have always spoken of the Spirit-world as 'that undiscovered country from whose bourne no traveler returns.'

The several expressions quoted from the Scriptures in the foregoing extract, will be found to offer no warrant for the dogmatic assumption that 'Spirits of the departed' do not 'linger near,' or that they may not 'open communications with our world.' 'Going hence' may signify not merely from this particular place, but from the present time, as a month hence; it may refer to existing outward relations, to specific conditions of being, or to local circumstances, as when one leaves the body, resigns an office, or otherwise changes his mode of life; it may denote a consequence or result of something else previously existing; for example, St. James treating of the source of 'wars and fightings,' says, 'Come they not hence, even from your lusts?' Or, finally, it may indicate a deduction from established premises, or from something just stated. For illustration, we may say on the present occasion, hence we infer—i. e., from the import of the word as just defined—that Dr. Butler's citations are unsuited to his purpose.

'Departing.' The reference here is to the account of the parturition and death of Rachel, wife of the patriarch Jacob, which occurred while the parties were traveling. There is nothing in the whole account to indicate that the writer possessed, or even claimed any peculiar inspiration of any kind. It certainly demanded no unusual illumination to enable the author to make his simple record of the event. To cite from such a narrative the single word 'departing,' to prove that the souls of men, on leaving their bodies, are removed to an inconceivable distance, and that they can never more return to the earth, clearly indicates the desperate position of the clergy in the pending controversy. The fact that Rachel's spirit departed from her body, does not at all imply that it went far away, much less that it had no power to revisit the spot where it was separated from its corporeal relations. Catching at such strains will never keep a man's head above water so long as he has a mill-stone about his neck in the form of a fundamental error.

'Returning to God,' simply denotes that the immortal principle, which for a season is incarnated in flesh, is at length separated that it may be admitted to more intimate fellowship with the great Spirit from whom it derived its being. All Christians and Theists, including Dr. Butler, profess to believe in the Divine omnipresence, and if they are right, it certainly can not be necessary to leave this planet to 'return to God.' If Deity is everywhere present, he is here, and returning to him must, therefore, be understood to signify some modification in the essential mode or moral aspects of our existence. The notion that this return implies a change of place, materializes a moral and spiritual idea, and it moreover profanely attempts

* Job, xxxii. 8. † Rom. ii. 15. ‡ James, iv. 1.
§ 'Going hence' Dr. Butler's reference for these words, in the printed copy of his discourse, is to Psalm xxix. 13; but as that Psalm has but eleven verses altogether, we may presume that the true reference is to the thirty-ninth Psalm, thirteenth verse, which reads thus: 'O spare me, that I may recover strength before I go hence, and be no more.' If it be admitted that the words 'go hence,' imply that David expected to change his locality as well as his relations, it by no means follows that he would have no power, in his new state of existence, to return to the earth in spirit. The materialist might quote this passage far more pertinently to prove that David had no faith in another life, for he not only anticipated his departure, but he expected to 'be no more.' Why not cite the last clause to prove the utter annihilation of the soul at death?

to localize God and place him so far from the sphere of human existence that a man must die and take a long journey to find the place consecrated by his presence. Such childish conceptions of the Divine nature are only derived from nursery tales or taught in the schools of popular divinity.

'Being with Christ,' implies existence in the separate state, or the state of departed souls. In the second letter to the Corinthians, Paul sufficiently explains what he means by being 'with Christ,' when he says, substantially, that to be absent from the body, is 'to be present with the Lord.' Being present with Christ, does not, therefore, denote that the Spirit is necessarily and forever removed from the scenes of its earthly life, much less does it preclude the spirit's return, and Christ himself is forever banished from the world, and his spirit separated from the humanity which he so much loved.

'In Paradise.' The reference is to Christ's words addressed to the thief on the cross. Theologians generally agree that the word in this relation denotes a region or state of earthly felicity. But an eternal separation from the earth was not required to enable one to visit Paradise. Paul, speaking of himself, in the third person, says: 'I knew a man that was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter.' We offer Paul's experience as related by himself to refute Dr. Butler's assumption, and to prove that a man may visit Paradise, or, as otherwise expressed in the same connection, be 'caught up to the third Heaven,' and get back again, for aught we know, the same day.

It is not likely that David's idea of the future life were very clearly defined. He, however, appears to have regarded death not only as the termination of all his cares and conflicts, but as an introduction to a state of profound repose. He struggled wearily, like a poor martyr under the weight of his accumulated woes, which a life of empty honors and sensual pleasures had greatly augmented. He was at times dissatisfied with life, and feeling little or no inclination either to remain or to return to the scenes of his mortal career, he longed to become oblivious of the world, and sighed for relief, saying: 'Oh, that I had wings like a dove! for then would I fly away and be at rest.' David's declaration that his son should not return, does nothing to establish Dr. Butler's assumption. The desponding father did but express the harrowing consciousness that the Spirit had really departed, and that, in the nature of the case, it could not return into the body so as to reestablish its former relations with the outward world. He also expressed his conviction, founded on all human observation and experience, that his own connection with that world would soon be interrupted, and that he would join his son in the more peaceful abodes of departed Spirits. The words, 'I shall go to him,' have no necessary relation to a change of place. We may say of an individual that he suddenly went into a cataleptic trance, or that after repeated trials to subdue the subject, he quietly relapsed into a state of magnetic coma. We moreover talk familiarly of going to sleep, when no change in the specific locality of body or spirit is implied or thought of.

'Cease, then, and let me alone, that I may take comfort a little before I go, whence I shall not return.' The observations on the passage from David, are scarcely less appropriate in this place, but the quotation from Job requires some additional remarks. It should be observed that this book is a dramatic poem, and should not, therefore, be introduced as proof in any matter of importance, especially in any case which admits of the citation of well-known facts, and a discussion of established principles. The work viewed in this light is a production of great merit, but in a discussion of this nature, Dr. Butler might as well quote from Hamlet as from Job. Moreover, the spiritual idea of the other life supposes that men have at least as much freedom in that state as they possibly can have in this world, and hence that they are privileged to go and come according to their inclinations or attractions. It is quite obvious that Job—presuming that such a man really existed—earnestly desired to escape from the society of his 'miserable comforters,' he required rest, and implored them to let him alone. In this state of mind, it is quite possible that he would feel no inclination to seek the companionship of his tormentors, and if he did not choose to return in Spirit to their midst, he would, agreeably to the laws of Spiritual existence and intercourse, be at liberty to stay away. No one could reasonably blame Job for preferring to keep out of such disagreeable company. But the assurance that he should not come back, whether arising from a want of faith in the capacity of the Spirit to return, or from a disgust inspired by his unprofitable intercourse with men, can not determine the inclinations, limit the powers or circumscribe the freedom of other Spirits, who may be attracted to earth by the surviving objects of their untiring solicitude and deathless love.

The real question must be decided at last by the facts and evidence, and we hazard nothing in saying that the facts are so numerous and the evidence so convincing, that a candid investigation must result in a settled conviction that the real claims of Spiritualism are founded in immutable truth. To evade this conclusion it must be proved that the facts are all illusions of the senses, and that human experience is every where deceptive. But we submit that the number and respectability of the witnesses utterly precludes the supposition that they have all mistaken mere phantasms for essential facts. Hence the attempt to force the acceptance of the theological interpretation of a passage from some ancient writing which requires us to close our eyes to the most significant events, and to discard the great lessons of the PRESENT, is manifestly calculated to strengthen popular skepticism, and to expose the pretensions of the clergy and the stupidity of their followers to the suspicion and derision of mankind.

* II. Cor. v. 8. † II. Cor. xxi. 2, 4. ‡ Psalm. vi. 6.

TO READERS AND CORRESPONDENTS.—We have a photographic report of a lecture delivered by Mr. Davis on the occasion of his recent visit to this city, which we had intended to publish in this number of our paper, but it was crowded out to give place to an interesting article on the New Motive Power, which the reader will find on the opposite page. The article did not reach us until Saturday evening. Several articles from correspondents, reviews, etc., should have appeared, but we are obliged to omit their insertion until next week. At present we have an unusual number of long articles, and we must crave the indulgence of their authors until we can find room for them.

Mr. P. B. Randolph, the speaking medium, of whose powers as a lecturer, while under spiritual influence, we have heard flattering accounts, from Troy and elsewhere, has gone East, and will, we are informed, lecture at such places in Massachusetts and Maine as may be in the line of his travels, provided the friends in those places shall require his services in that capacity. It is probable that letters addressed to him at Boston, care of Bro. Hewitt, would be received.

WHERE IS THE RESPONSIBILITY?

Several correspondents have complained, from time to time, of those who are accustomed to speak under spiritual influence, the objection being that such persons inculcate contradictory sentiments and ideas, advancing views at one time which are openly repudiated on another occasion. Such speakers are accused of being unstable in mind, and, perhaps, unworthy of public confidence and private esteem. We have received several communications of this description from the South, wherein the views inculcated by or through Rev. T. L. Harris during the delivery of his recent course of lectures in New Orleans, are made the subject of complaint and animadversion. We have not felt authorized to publish these articles, because we are quite sure that the writers are laboring under a serious misapprehension, and that with a full knowledge of all the facts in the case they, especially, would most earnestly desire to suppress them.

There is a disposition, we find, to hold speaking media to a more rigid reckoning than others are subject to, but for what valid reason we have not been able to discover. Whenever a communication is made by rapping, tipping, or any of the more external modes of manifestation, no enlightened Spiritualist presumes to make the medium answerable for what is uttered. It is undeniable that sentiments and ideas are inculcated every day which are in direct antagonism to all that the medium for their expression believes to be true; forms of speech and distinct languages are familiarly used which are foreign and unknown; words and ideas of the most profound import are skillfully employed by persons of superficial powers and attainments, while the highest moral lessons are inculcated through the instrumentality of many who are irreverent and thoughtless. On the other hand, we have listened to communications which were as far below the normal capacity of the medium, and occasional instances have occurred in which profane and indecent language has been used by the invisible intelligence, before a circle of highly respectable ladies and gentlemen, when the medium was a lady of unusual delicacy and refinement. In our judgment, these facts inconspicuously prove that the media in such cases are not the authors, either of the form or substance of the communications received, and that they are neither directly nor indirectly responsible for their character. But are the persons whose organs of speech are controlled, or who are otherwise impelled by psychological impressions from Spirits to speak, any more responsible than other media for what they are made to say? We think not. We have abundant evidence to prove that they are many times obliged to speak very much against their inclinations, and frequently they are as little disposed as others can be to accept what they are forced to express.

Now we maintain, that when a man claims to be a teacher, and either speaks or writes for the public, whatever is thus spoken or written becomes public property, and may be—indeed should be—subjected to all fair rules of criticism. No man has a right to claim the privilege of saying what he pleases, in his capacity as a public teacher, unless he is willing to abide such an ordeal. We venture to say that Mr. Harris will claim no special indulgence where none can be granted. Our friend must only be considered responsible for what he utters, and the important question is, does Mr. Harris freely, and with a full consciousness of the import of what he says, proclaim the contradictory things ascribed to him? After a careful examination of the facts in his case, we are constrained to answer, no.

In a recent private interview, Bro. Harris assured us that while speaking under spiritual influence, he frequently did not even know whether the views expressed accorded with his own private opinions or not. He had no power to institute comparison so long as the influence remained. How, then, can he be expected to adapt his inspired efforts to the views and wishes of his friends? They should be satisfied to hear, with the utmost complacency, whatever the intelligence which prompts his utterance has to communicate. It will be beautifully conceived and eloquently spoken; but Mr. Harris should not, we are persuaded, be held to a strict accountability, with respect to the views inculcated in his public lectures. If his mediumship for Spirits is unquestioned—and few will doubt who know him intimately—this would be unjust in the highest degree, since he is, for the time being, only an instrument in other hands. The chords of the lyre may be struck by skillful and unskillful fingers, but the instrument itself is not responsible for the sounds. May we all learn wisdom and practice charity.

GEN. SHIELDS A MEDIUM.

The following is said to have been written by a gentleman already known as an author, although he may not be known as the author of the subjoined article. From the manner and spirit of the attack on the General, we conclude that military prowess imposes no great restraint on the writer. By the way, we have been informed within a few days that Gen. Shields, in his remarkable speech delivered before the Senate, on the occasion of his presenting the Spiritualists' memorial, paid a high compliment to a literary gentleman of our acquaintance, by using his ideas, and by copying his language to a liberal extent. The General certainly displayed some taste in the selection of his materials, and our friend is, of course, not unmindful of the honor conferred in his being permitted to address that august body, the United States Senate, even by proxy. If we may credit what our informant says, Gen. Shields is so 'impressible' a 'medium,' that his own mind does not change or modify the communications which pass through him in any very unusual degree. We trust he will be 'fully developed' by the next session.

I read the speech of Gen. Shields on presenting the memorial of the Spiritualists; my comments are as follows: The General has attempted to identify the phenomena of the recent developments with the alchemy, astrology, and magic of an ignorant age, and to throw ridicule upon the whole as an imposture. If his argument be valid, which I do not admit, then he did not go back far enough; he should have proceeded to sneer at the recorded fact of Christ raising up Lazarus; he should have turned up his nose at the legion of devils that entered into the hogs; he should have smiled at the reappearance of Moses and Elias on the mount; he should have whistled at the comfortable lodgings of Jonah in the whale's belly; he should have winked at the Wile of Endor's raising up Samuel; he should have praised the eloquence of Balaam's Ass; he should have scooped out of the oil in the widow's cruse, and mounted the fiery chariot of Elijah—for these acts are no better authenticated than the acts of Cornelius Agrippa, Dr. Dee, or Paracelsus. He calls these manifestations a delusion, and in his opinion, he says: 'they must originate in a defective system of education, or a diseased state of the physical organization.' Now it happens, unfortunately for the General's logic, that many of those who are converts to the new religion, possess an education superior to himself, and as for bodily health, they can claim as good a share of it as his own bullet-riddled carcass. The truth is evident, the General is a politician, and though as brave as a lion in the field, he dare not face that blasted monster of superstition, the orthodox church, which throttles every attempt of the human mind to breathe freely; he dodges behind popular preju-

dice, and retreats before the demand for investigation. But his argument is not valid, there is no connection, or relation, or agreement between the alchemy, astrology, or conjuration of the 16th century, the present phenomena; they were after the philosopher's stone, the elixir of perpetual youth, and the magicians of all ages have endeavored to occult power, but with no there is no magician, no pupil of alchemy or astrology, nor Spirit appear at the request of alchemists who are entirely ignorant of all art and all science, and the only of their presence is not sought in the fabulous record of an age of unlearned imposture, but in our own age, and through the agency of our own eyes and ears, the witness of our own senses is clear, the thing is done under our own eyes, and our own senses are the most acute learning, distasteful all means, and defining all things. I say in spite of them, shiable, that this is a 'delusion' in either a scientific fact or it is a spiritual fact, and in either case the almost moment and importance to the human race, and in the attention, the deepest attention of philosophers and scientists, the beautiful aphorism of Barker, that the 'creativity of deities is as laughable as the invention of heaven.' We apply to Gen. Shields, does not apply to me. I believe in neither Moses nor the alchemists, miracles, omens, signs, nor signs—but the evidence of my own eyes, my own priests, scriptures, congresses, nor creation, can explain doubt. I think that Gen. Shields has placed himself in a position, in a position he is unable to defend—because, to be the originator of what he asserts is too profound for his solution, he beyond the reach of his own philosophy; the immemorial human facts connected with these strange events daily suggest to the mind of the subject and increase the difficulty of a solution, and the wheel of his complicated machinery is daily developing, and the door of unfolding, to our wonder, astonishment, and condemnation.

ORIENT, L. I.

THE SACRED CIRCLE.

The second, and June number of this new monthly, edited by Judge Edmunds and Dr. Dexter, and devoted to facts, philosophy, and kindred subjects, is issued, and has been subscribed for or had by numbers at our office. It contains forty-eight pages, embracing a variety of deeply interesting, but not only fully sustaining the promise of the first number, but meeting the expectations of those who have been looking for it. The number opens with an article by Judge Edmunds, in the form of a letter addressed to Judge Edmunds. The article begins with the following explanatory note by Judge E.:

'In my letter to the public, of August last, and also in my relation to "Spiritism," I spoke of a gentleman who made a careful investigation of the phenomena of spiritual intercourse. I myself felt myself at liberty to give him name, though I found afterwards I could have done so without giving offense. It was Major John R. Rains. U. S. Army, to whom I was indebted, and who is bound to the obligation by giving me the result of his investigations, which will appear in our next number. As a graduate of West Point Academy, as at one period an assistant professor in that institution, and as having won rank and distinction in the Mexican war, he is eminently entitled to the confidence of our readers.'

Major Rains says: 'I shall commence in this letter a condensed statement of the results of my investigations of the peculiar physical phenomena called manifestations, including, of course, those in which we were mutually engaged.'

'In the physical sciences generally, the inquirer proceeds by five steps from the known to the unknown, and feels himself established in his premises since he has to do with forces whose nature has been well established, and whose action can in most cases be rigidly determined. But the matter now under consideration is so largely in the unknown—the field his course has to be pursued without the aid of his former guide, and constantly new, new and unforeseen influences. The forces thus brought to power—some of them new or unknown, and of singular and as power—seen to be in indelicate connection with the superior volition, which frequently overrules their action, and thus, greatly, or entirely, the anticipated results. Volition power—by making use of the impendable agents of the producing a certain amount of force, as evinced by the volitional movements of the body, demonstrating the fact, that it is a separate self, and hence capable of controlling, in many cases, the forces of nature.'

'Thus it may well be conceived, that if a net, or rather, an unknown impendable agent should be discovered in this, it would be more or less controlled in its action by the intelligence the resulting force might be peculiar in its nature, and of greater than those previously employed. My investigations have demonstrated that such new agent as being elaborated by the human system, as shown in its action, from all known agents of nature.'

The Major proceeds to the investigation with a series of tiny of the subject, applying all the rules and principles of science to detect fallacies, if such there be. Our limits preclude our attempting even an analysis of his deductions and conclusions. It will be sufficient to interest the reader so far, we trust, that he will secure a copy of the magazine, say that Major R. fully demonstrates, in his thirteen pages of investigation, that there is an agency working most mysteriously, differing from all the known agents of nature in agency, by the Major's clear showing, is the Spirit, which is now exercising the faith of believers, and the terrors of unbelievers. We have seldom read of more interesting and satisfactory.

The second article of the number is on the 'Omni-ness of Love,' through J. W. Edmunds, Medium. This is a soul-solacing and attractive revelation. Touching the Omni-ness of Love, says the Spirit:

'The grass that springs beneath your feet, the petals of the rose, the brook with its gentle murmur, the catenae with its roar, the ocean in its boundless majesty, the humble flower as it toward the depths of the forest, the lofty mountain as it toward heaven, the cattle on a thousand hills, the forest, the joyous song of the soft and balmy air, the storm that rages, the day sun and the darkness of midnight, the aspirations of your child, the operations of the omnipotent thought that is placed within child stretching fondly in its mother's arms, and old age tottering verge of the grave, all are parts of the great lesson He is teaching will and His Love. They are His revelations, and unlike those man gives man, to the honest inquirer they can not falsify or be untrue.'

Succeeding articles are a tender and impressive story of the history of 'The Organ Boy,' through Mrs. Sweet, and 'The Mission of Kindness,' from an unpublished story by John S. Adams:

'Oh, love and kindness! matchless power have ye to mold the human heart, where'er ye dwell. There is no sorrow, but a living joy. There is no man whom God hath placed on earth that has not some humanity within.'

And is not moved with kindness joined with love? In this fine strain sings Mr. Adams through a humble 'Dialogues between a Spiritualist and a Skeptic' in which that should be thoughtfully read. The article entitled 'Proofs of Spirit Intercourse,' embracing an eloquent exposition through Dr. Dexter, is an exalted and exalting treat. There is also a truthful and vigorous article on 'New Forms,' including 'Vagraney,' 'Public Baths,' 'New City,' 'Education,' 'Lodging Houses,' 'Intemperance,' 'Bread,' by Mr. Warren. 'Spiritual Physiology,' by a Medium, contains much that is novel and forcible. 'The Man of Man,' 'Remarkable Surgical Case,' 'The New and a brief article on 'Electricity' close the number. Readers find as much in the Sacred Circle to interest as have found, they will be richly repaid for its perusal.

FACTS AND REMARKS.

CONFERENCE OF MAY 21.—Dr. Orton opened the meeting with some remarks on differences of opinion entertained among Spiritualists, and urged the propriety of their agreeing to differ. Mr. Lavy thought that mankind would never all agree in their opinions, and that it was not even desirable that they should. Spirits also disagree, and he thought that no important pleasure of the Spirit-life consisted in the innocent gambles which arose from such disagreement. Dr. Orton thought that under a proper state of mental and moral culture, men might agree on all important points. Mr. Farnsworth thought men would never be brought to a general agreement, even on essential points, by the education of the intellect alone, but that they might be by accompanying intellectual culture by a corresponding purification and elevation of their lives. The angelic harmony and unity which are necessary to constitute the heavens, is more dependent upon the purity and elevation of the lower than it is upon any exaltation of the higher. Mr. Lavy inquired what were Mr. Fishbough's views respecting fallen angels, and the common doctrine that there was once rebellion in that doctrine, but he regarded it as a misapprehension of true angelic records. The term "angel" signified simply "messenger," and was sometimes applied to the leading men or ministers of a church, and at the close of each general church or divine disputation, these angels, messengers, or ministers had been found to be false and to have perverted the truths of the church to their own ambition and selfish purposes. Being envious of their own pride and selfish ambition, to receive the truths of the subsequent disputation, however plainly they might be demonstrated, they were placed, in the Spirit-world, "in everlasting chains under darkness until the judgment of the great day," that is, until the close of the next disputation, church, or cycle of divine government, when a general "judgment" or readjustment of all affairs both in the mundane and spiritual spheres takes place. At these general judgments, of which there have already been several, there is also a general resurrection, or rising up from all spiritual prisons, when these fallen messengers or "angels" have the proffer of the heavenly life if they have been sufficiently contrite and humbled to willingly submit to its conditions. Mr. F. thinks that one of these "general judgments" or "resurrections" is now going on. Dr. Orton related a vision in which he had been shown the career of a Spirit in being visited of his evil loves in the lower world. After passing through various painful scenes, by which his false aspirations were successively consumed, the Spirit came out on a perfectly desert region, and laid him down and wished for death. A hand then seemed to be put forth which raised him up, and hope was breathed into him from on high, and he began to wend his slow and toilsome course heavenward. The speaker referred to spiritual communications favoring the idea that disorderly Spirits had a leader called "Satan," though that leader was nothing more than a human Spirit. Mr. Farnsworth made extensive references to ancient Greek and Egyptian allegories in illustration of the general subject. Dr. Thomas had been led to investigate Spiritualism by hearing the unfair denunciations of Prof. Mattison, and had been convinced of its truth, but yet saw no necessity of giving up his faith in Christ and the Gospel. He thought that the existing spiritual phenomena were of God, and permitted for good purposes, but that they at the same time gave as much evidence of evil as they did of good. Spirits. He thought, also, that they would cease as soon as they became generally allowed, or ceased to subserve the purposes of moral and religious elevation. Other remarks were offered by Dr. Orton, Mr. Fishbough, and others, and then the meeting adjourned.

AN OLD-FASHIONED GHOST STORY.—Dr. Orton, at the Conference of May 11th, related the following singular occurrence upon the authority of one of his intimate friends, and a most reliable man. An old gentleman, a near neighbor to the one from whom the narration was received, had died, and the narrator addressed had seen him buried. A few weeks afterward the informant had been on a journey some ten miles from home, and as he was returning after night-fall, and when not far from his residence, the same old gentleman who had died, visibly presented himself before him in the road, and spoke to him with audible voice. He said that he came not to frighten or frighten him, but that he desired to have a little conversation with him. He then went on to state that his son, after his death, had concealed the will which he had made, and that he meant intended to defraud his other heirs out of the portion of his property which he had intended they should have; but he added that if the son persisted in carrying out his designs, certain misfortunes would befall him, and he would lose everything he had. He also told where the concealed will might be found. The apparition then walked along with him, familiarly conversing on the affairs of his family, until they came to the gate and passed into the yard in front of the narrator's house. The gentleman then suggested to the Spirit that his entrance would probably startle his wife unless her mind was first prepared to receive him, and proposed that he should remain in the yard. He went in and told his wife what had occurred. To this the old man assented. After going in and informing his wife of the affair, the gentleman returned to the yard and found the Spirit still standing there, waiting for him. He brought him to the door, and was about to introduce him to the presence of his wife, but he suddenly vanished upon the threshold. The will was afterward actually found in the place where the old man said it was concealed, but through some artful maneuvers the dishonest son defrauded the other heirs out of the portions of the estate that were allotted to them, and subsequently, according to the old man's prediction, lost everything he had, and is at this moment not worth a dollar.

INFORMATION FROM A MISSING SHIP BY SPIRITS.—Mr. A., of Troy, whose testimony is in every respect reliable, but who desires us to conceal his name for special reasons, stated, at a recent Conference, the following facts which he thought might throw some light upon the question of time and space and progressive investigations, as known to Spirits, at the same time that it proves the existence of the latter, and their foreknowledge of the future. He said that at the time the steamship *Atlantic* was missing, he and his brother were in consultation with what purported to be the Spirit of their father, through the mediumship of Miss Middlebrook, of Bridgeport, Conn. They asked, "Is Captain West (of the *Atlantic*) in the Spirit-world?" The Spirit hesitated for a while, and then replied that it was not prepared to answer that question, but would answer it the next morning. Accordingly, the next morning, the two brothers being seated in the presence of the medium, the Spirit of their father, as it purported to be, rapped out, "My sons, the *Atlantic* is not with us, the vessel is not lost, but you will hear from her within a week from this time." This was at the fore part of the week, and accordingly on the next Saturday the news of the safety of the *Atlantic* arrived at New York.

SPIRIT-DEVELOPER.—We have just been shown some magnificent drawings of flowers and fruits recently executed by Spirits by the hand of a lady (Mrs. B. . .) of this city. Several different pieces, neither of which could have been executed by a skillful artist in much less than two days, have each been drawn, shaded, and finished in the most exquisite manner, in from two to three hours. What adds to the marvellousness of the affair is, that the lady has never studied the rules, or habituated herself to the practice of drawing, and she finds that the Spirits, by the movement of her hand, can perform the work as well in the dark as in the light, and as well when her eyes are turned from the paper as when they are fixed upon it. We regard these facts as certainly very extraordinary, and as affording demonstration of an outstanding, invisible, and intelligent agent which should certainly be satisfactory to every reasonable mind. We learn that this kind of spiritual manifestation is daily becoming more common.

QUEEN'S APPOINTMENT.—Many years ago, as Mrs. Corwin, residing in Virginia, was one night going home from a revival meeting, in company with another lady, she saw the apparition of a beaver and a black man walking along by the side of her. The black man was walking by the side of the beaver, having a whip in his hand, one end of which was lying across the beaver's back. Mrs. C. spoke of the mysterious appearance, to her companion, but the latter could see nothing of the kind. The ladies walked on, all the while accompanied by the beaver and the negro, until they came to the edge of a piece of woods, when suddenly, to Mrs. C.'s perception, the woods and the whole firmament were illuminated by a strange, powerful light, the negro and the beaver vanished with a horrible noise, and Mrs. C. fainted and fell to the ground. Nothing unusual, however, was seen or heard by her companion. We have these facts from a most respectable lady who was an intimate personal acquaintance of Mrs. Corwin, and one informant says that the whole neighborhood was in a state of excitement about the occurrence for some time after it had been related.

Washington and the South.

FROM OUR LOCAL CORRESPONDENT.

WASHINGTON CONFERENCE.—On Friday evening, May 10th, the meeting was opened by an address from Dr. Cramer, of Georgetown, on the importance of preserving and always exercising the privilege of individual judgment when investigating spiritual teachings and phenomena. His remarks were extended, and very sensible. There are some in Washington, as well as in most other places, who require a plain argument on this subject. They should be reasoned with in the utmost spirit of kindness and good feeling, but the plain truth and necessity of the matter should be clearly set forth to their comprehension. We hope the doctor will embody his thoughts on this subject in the form of a communication to the readers of the TELEGRAPH. It would do good.

He was followed by Mr. PARKER, a medium from Philadelphia, who arose and spoke at some length under spiritual influence. The Spirit controlling him claimed to have been an expounder of theology and a minister of the Christian religion when in the form, but did not give his name. His remarks were illustrative of the influence of the spiritual philosophy, as seen in the popular mind of this country, since the first appearance of the "manifestations" some five years ago. He also discussed the Bible, and stated that clergymen and others were in error when they preached against the phenomena of the present day on the ground of their being opposed by the Scriptures. He believed that the essential truths of the Bible were not only confirmatory of the reality of medium spiritual communications, but were themselves the revelations of disembodied Spirits, given in much the same manner as those of our times. He had materially modified his religious belief in several respects since his entrance into the interior life, but he did not come to earth now to attack the Bible. He believed, on the contrary, that it—much of it—was in reality a spiritual revelation of an exalted order, and its teachings of the Christian religion were sublimely true—they were destined never to die. He had his own individual opinion of the real character of Christ, and his relations, aims, mission, etc., other Spirits also had theirs, and it was a subject concerning which there were differences of opinion in the Spirit-world as well as on earth. He did not come to enlighten the audience on the subject of his belief in this respect, but urged upon them the beauty and truth of the "Golden Rule," which contained in a simple form the substance of true religion.

Lieut. POWER, of the Navy, followed Mr. P. He believed that science was the platform on which the claims of Spiritualism should be tested, and its claims should be tested by scientific standards. He went on to state, in a diffuse and disconnected manner, various geological and astronomical facts, the bearing of which upon the subject under consideration did not clearly appear. He seemed to think, however, that if scientific men were only allowed for once to take this fascinating serpent—Spiritualism—fairly by the throat, they would be able to strangle it at once and forever, as the infant Hercules did the serpents in his cradle. He produced some pictures, which, he said, had been copied by himself from certain so-called spiritual drawings made through mediums in Washington, and which were supposed to be beyond the skill of the copyist. Among them, he remarked in a bantering tone, was the picture of "a horse with his head where his tail ought to be, and his tail where his head ought to be." It further appeared, by his own statements, that this and the other pictures, instead of having been copied as he had just stated, were in fact originals, drawn by his own hand, and without volition on his own part! How they were produced he did not seem to know, but his manner and his language appeared like that of a man who is excited by a secret consciousness—perhaps dread—of the reality of a thing which he affects by loud words and sorry facts to ridicule and deny. He finished his "scientific demonstration" by a quotation from Shakespeare, carefully committed for the occasion. There was some laughter and applause during his speech from a number of opposers of the philosophy.

At the conclusion of Lieut. POWER's remarks, Gov. TALLMADGE (the presiding officer) asked the indulgence of the audience while he said a few words by way of reply. It appeared, from the gentleman's statements, that he was a partially-developed medium for drawing pictures, and it may be presumed that he will in due time be able to produce some very possible drawings. As for the horse which the gentleman had exhibited, it was probably nothing more than an illustration of the condition in which the Spirit had found the gentleman—that is, wrong end first; and they were evidently engaged in the labor of placing him in true and more harmonious relations with the things of life around him. [Laughter.] As for men of science taking hold of Spiritualism and trying to explain it, he had only to say that they had, on every occasion when the subject had been presented to them by the friends, utterly and necessarily failed out. This was the case with the American Scientific Association, whose session had just closed in this city, and it had been the case with nearly every "scientific man," so-called, in the country. The same was true of Congress, and also of the clergy. The Governor then proceeded to administer a righteous and a thundering rebuke to the Rev. C. M. Butler, of this city, for his unwarranted attack on Spiritualism, and his utterly unfounded statements. He not only blew Lieut. POWER's sub-marine battery entirely out of the water, but dismantled the guns and dismantled the vessels of the scientific and religious opposition in a most thorough and signal manner.

DEPARTURE OF GOV. TALLMADGE.—On Monday evening, May 22d, Gov. TALLMADGE left this city for his home in Fond-du-Lac, Wisconsin. His absence will be felt by the Spiritualists of Washington, among whom he has many warm and devoted friends. It would be no easy thing to find a man who could fill his place here, either as the presiding officer of the Conference or the trusted counselor and adviser under all emergencies. Nor is Gov. T. an adviser or theoretical Spiritualist merely. He is a man of prompt, ceaseless, and most energetic action. Enlisting boldly in the ranks of the believers at an early day, when such an act required of a man in his position more moral courage than it now does, he has never been a "camp-follower," appearing only after the victories and claiming the rewards of Spiritualism, but he has from the outset taken a conspicuous part in the struggle, everywhere appearing in the van of the fight, and giving as well as receiving his full share of hard knocks. His well-known ability, his indefatigable industry and boldness of character, and his prompt, practical energy, combine to render him a most efficient auxiliary of the cause in every section to which his influence extends. Here in Washington he has commanded the respect even of the hardest opponents of Spiritual truth; while in private life his kindness of heart, his warmth of friendship, and his whole-souled though unostentatious generosity to all the suffering and the needy, have won him numerous and devoted friends. Some of those in this city who have taken "overt ground" against Spiritualism and its advocates will probably experience sensations of relief on hearing of his departure from among them; for they have never been comfortable under his "mode of treatment," though they can not, we opine, deny that his system is thorough, or that his medicines are potent. He is one of those men that we shall always remember with pleasure, and esteem ourselves fortunate in having become acquainted with. "Long may he wave!"

DISTINGUISHED INVESTIGATORS.—Among those who are engaged in investigating the phenomena and the teachings of Spiritualism are judges of the different courts, physicians, navy and army officers, clergymen, and others. It has been said that one or two members of the Cabinet are also reading and experimenting on the subject, but this I do not vouch for. It may interest the public to know that Judge McLEAN, of the Supreme Court of the United States, has been looking into the facts until he has become pretty well convinced that they are in reality what they purport to be—the acts of disembodied Spirits, who formerly dwelt among us in the flesh. I may also mention Judge WILLIAM, of the Supreme Court of Iowa, who has for some time past been staying in Washington, as a most thorough and unflinching believer in the Spirits. He proclaims it boldly at the hotels or in private company when questioned on the subject. Mrs. General MACOSIA is also, I believe, convinced of the spiritual origin of the latter-day marvels. Many others, well known here, also believe. Indeed, the facts and the conjectured consequences of Spiritualism form a topic of conversation in nearly every drawing-room and at half the dinner-tables of Washington.

THE Meeting of Spiritualists at Bodworth's Academy last Sunday, was addressed, morning and evening, by Dr. R. T. HALLOCK. A Conference, as usual, was held in the afternoon, the leading feature of which was an eloquent discourse from Spirits through Mrs. BRIT, of St. Louis. The meeting was also addressed by Dr. Gray and Mr. W. Fishbough.

THE NEW MOTIVE POWER.

A. J. DAVIS AT HIGH ROCK COTTAGE.

Boston, June 1st, 1854.

TO THE EDITOR OF THE TELEGRAPH:

Yesterday I visited High Rock Tower! It is a high, beautiful retreat. The soul looks out upon a vast scene, and a feeling of religious elevation pervades the mind. With me, to my most interior self, this locality is pervaded with a sacredness, a holiness, too deep for words; indeed, I would not utter them if I could. Aside from the private memories and associations which serve to fix this place in my affections, I might remind your readers that here it was that my spirit gazed upon and participated in one of the most unutterably glorious visions ever vouchsafed to me. But I will not dwell upon it, for you can find what I mean related in "The Present Age and Inner Life."

The object of my visit was to investigate the "New Motive Power" as developed and elaborated through the mediumship of John M. Spear, assisted by the willing heart and hands of S. Crosby Hewitt, who, I understand, is not a practical medium, but rather a practical friend and donor of whatever the former is impressed to dictate—especially in reference to the "New Motor," which is now denominated "the great Spiritual Revolution of the age."

Every friend of humanity, every spirit in any sphere, that feels the imperious demands of this rudimentary world, must necessarily welcome each really new, valuable, practical revelation of truth. The first question is—"Is it truth?" The only reliable reply comes by patient investigation and universal experience. Yet, with the aid of immutable principles already known, the human mind can decide upon the merits and demerits of many developments which most excellent persons claim to be of the greatest importance to the harmonization of mankind.

And so it is in regard to this alleged "New Motive Power." Many persons of most excellent and truth-loving attributes of mind readily accept this mechanism as the best, clearest gift of the gods to mankind. They look upon it with more than ordinary joy. They feel toward it with more than common solicitude. They invest the very materialism of the mechanism with principles of interpretation, which give out an emanation of religious feeling altogether new in the development of scientific truth. Each wire is precious, sacred as a spiritual nerve. Each plate of zinc and sheet of copper are clothed with symbolized meanings—corresponding throughout with the principles and parts involved in the living human organism. The philosophy, given through Mr. Spear, upon which the mechanism is predicated, is this:

1. That there is a universal electricity.
2. That this electricity has never been naturally incorporated with mineral and other forms of matter.
3. That the human organism is the most superior, natural, efficient type of mechanism known on the earth.
4. That all merely scientific developments of electricity, as a Motive Power, are superficial, and, therefore, useless or impracticable.
5. That the construction of a mechanism on the laws of man's material physiology, and fed by atmospheric electricity, obtained by absorption and condensation, and not by friction or galvanic action, will constitute a new revelation of scientific and spiritual truths—because the plan is wholly dissimilar to every human use of electricity.

With some of these positions, if not with all, the intelligent, unprejudiced mind will agree. These propositions, with numerous collateral affirmations, characterize the scientific discourses of the medium, Mr. Spear. And who ever has come into friendly relations with this man, needs no assurance from me that he is intellectually disqualified for the development of absolute science. His nature is practical, nevertheless; and this gives a basis for a love of the actual; and this would, by means of cultivation and practice, lead him to do the work now before him, and in which he is religiously engaged. He is naturally a religious, spiritually-minded, plain, direct, believing, confiding, simple, honest, philanthropic man—doing good with all his guileless heart, and standing fearlessly out in unpopular reforms; all this, and more even, at the risk of incurring the displeasure of helping friends, and bringing himself and family to the very brink of destitution.

His religious nature and former ministerial profession colors all his discourses; they therefore look spiritual and hierophantic. His extreme beautiful simplicity—his teachable and therefore receptive nature—without the exercise of a vigilant reason and practical estimation of psychological laws—subjects him to the terrible misfortune of being easily imposed upon by his own impulses, his own desires and secret tendencies, mistaking them at least two thirds of the time for "impressions" from higher intelligences.

No one can for a moment believe but that this medium, John M. Spear, is phenomenally incapable of the original propositions that rest at the basis of this mechanism. But with all the secondary propositions which legitimately grow out of the primary ones, I think no one can fail to perceive a mingling of the mental peculiarities of the medium. Consequently, on this head, I have come to these conclusions:

1. That the beginnings of these scientific discourses, if they may be so styled, were impaired to the mind of the medium from the world of Spirits.
2. That then, his own mind receiving, each time he enters the state, the essence of the new thoughts and a sort of momentum, continued (or continues) the sayings in a style and spirit corresponding to the inept impressions.

So much, then, I feel to say, respecting his lectures. But concerning the mechanism at High Rock, I can not but recognize all the way through, from first to last, the progressive operation and dictation of Spirits. They have promised the medium the best of results eventually. They have inspired him with confidence in the correctness of the principles. And, although the clouds of discouragement have at times lowered darkly over him, yet they have pointed him to the certainty of future relief and equitable reward. From point to point, step by step, he has followed their words. And he feels, in the simplicity of his spirit, that they have thus far shielded him from harm. In all this he resembles somewhat an ancient believer in the gods—a modern follower of outward, arbitrary authority—all of which is owing to his veneration, his simple faith, of the administration of spiritual beings. Perhaps he will feel misrepresented. I hope not. I think that it is his natural veneration for spiritual things which has invested this mechanism with peculiar sanctity. "On one occasion," says the historian of this matter in the late *New Era*, "the motion was of a very remarkable character, and with the intensest emotions of joy did the observer bend the knee and raise the heart in thanksgiving to the Eternal One for this—Heaven's best, last gift to man."

A few months ago I visited this peculiar construction, and then, by observing the progress made and the principles involved, I could not but encourage the addition at least of another part, in order, if possible, to procure the best results. And it was, as I have said, with the desire to obtain the realities, the merits and demerits of this New Motive Power, that I made this last visit. And having received into my mind what I conceive to be satisfactory conclusions, I hereby proceed to give them public utterance, being replies to questions repeatedly put to me respecting it:

1. That the various parts of this mechanism—both the wood-work and the metallic—are extremely accurate, and so mathematically arranged with reference to some ulterior result or effect, that no one can fail to see the design of some intelligence superior in mechanical contrivance to these faculties in the head of John M. Spear.
2. The medium, in giving directions for this and that part to be added, never used "rule and compass," as would seem to have been the case, because the parts are precise as to measurement, and according to his directions, artistically put together.
3. Theoretically, the laws of positive and negative electricity are strictly followed.
4. The mechanism is, in my estimation, a demonstration that Spirits have communicated to mankind. I think we can find nowhere any better evidence.

These are the merits of the matter; on the other hand, the demerits are:

1. That the progressive construction, the private history, so to speak, of this mechanism—the manner pursued, by which, from time to time, one part has been added after and another—proves the whole work to be essentially experimental, conducted very honestly, and at friend Spear's expense, by several persons in the other world, who, doubtless, have the correct philosophy of the development of the New Motive Power, but who are deficient in the practical knowledge of the means to consummate its actualization.
2. Another demerit is, that, although the positive and negative—the male and female—laws of Nature are very truthfully divulged and prescribed, theoretically, as the only "rule of faith and practice" in the elaboration of this mechanism, yet, practically, as every student of Nature will perceive, the adjustment of the poles, magnets, zinc, and copper plates, etc., are by no means in physical harmony with these laws.
3. Another demerit is, that the "motion" said to have appeared in the small *extensities* or pulses of the mechanism was merely phenomenal and temporary, owing, simply, to the centrifugal escape of electricity from the rapidly oxidizing surfaces.
4. And there has been an attempt to infuse human vitality into the mineral substances, on the religious theory of the "miraculous conception," for which, however, the Spirits have divulged what is considered a natural explanation.
5. Another demerit is, that, supposing the maximum "motion" obtained, even then (no matter how gigantic in size the mechanism might be) it would not move any additional weight or drive the wheels of a carriage or a mill.
6. It has already cost nearly \$2,000, occupying the time and attention, and at times severely trying the faith of Messrs. Spear and Hewitt, as well as others, who might have done more good in many other ways, more to the gratification of their fellow-men.

In regard to these men, I repeat, that no one can for a moment question their single-heartedness, simplicity, frankness, truthfulness. For this alone they deserve the assistance of friends, which they have received, and will. And I am quite sure that, however much they may doubt my ability to comprehend and pronounce reliably upon the mechanism, they will not feel moved in heart to question the sincerity of my love for them, nor think me in any way prejudiced against the parties interested. They will, I trust, feel that I am now doing what I can for the truth's sake. And yet so interested are my affections in the welfare, the absolute prosperity of the persons engaged in this mechanism, that I have hard work to keep myself wholly passive to the perception of truth.

In another department of this strange category of psychological and spiritual developments there is an experience—a very peculiar and delicate experience—to which I am now obliged to refer.

I refer to Mrs. . . . of Boston, whose recent connection with this mechanism has added fresh interest, not to say additional perplexity to it. I have conversed with her. I have examined her condition, and have traced, at least to my own satisfaction, the causes of her apparently extraordinary experience. This experience (according to a report which has gone abroad) is this: That, by means of a spiritual overshadowing (a *la Virgin Mary*) the maternal functions were brought into active operation. A few of the usual symptoms of pregnancy followed; the crisis arrived; and being in the presence of the mechanism, the first *living motion* was communicated to it—in other words, that then the New Motive Power was born! which was, therefore, regarded as "Heaven's best, last gift to man." Upon this report, merely, I have heard Spiritualists admitting the absurdity of a sort of miraculous conception. And letting their imagination work from this apparently actual basis, begin to believe in some new, interior, under-current meaning, to all the Hebrew, Greek, and Romish stories respecting the literal impregnation of virgins. O, when will superstition die! When the time arrives for its entombment, "let us unite in prayer" that it may never experience a resurrection—never be exhumed by the undeveloped and the imaginative!

In regard to Mrs. . . . I observed that she and her quiet and beautiful psychological experience has been sadly misunderstood and exaggerated. In the second place, I observed that no one, except with sensibilities truly delicate and tender, can appreciate her state enough to do her experience even common justice. In considering her condition, I came at three conclusions:

1. That her nature is sufficiently impressible to render her mind extremely psychological—by which I mean, that she is organically susceptible to the influence of minds both in and out of the body.
 2. That her former religious experience has been deep—has left many of its symbols (I mean the forms of her early religious ideas) fixed upon her understanding—upon her affections not less, although the *old ideas* themselves have perhaps permanently departed, giving place to new and higher conceptions of life and immortality.
- By considering well these primary facts in her condition, you will readily perceive that Mrs. . . . could not only receive the sphere of the impressions emanating from and actuating friend Spear; but, in addition to this, that her own sensitive yet resolute spirit operating in conjunction with congenial spirits actuating his, would easily produce the physiological

effects which have really occurred. You will please understand me, Mr. Editor, when I affirm that the maternal functions were simply excited, not to perform any natural office, but merely, through the nervous forces, to impart the ordinary sensations, and were psychologically produced. The mind can, by its own action, both cause and cure disease. Even as prominent an organism as a Cancer can be psychologized into being, and cured by the action of the same law. It is very necessary that modern spiritualists understand the whole force of this principle; they would be spared many hasty conclusions respecting "evil spirits," and other trials, with which they so frequently come into close and painful relations.

The strange coincidence of Mrs. . . . 's physiological experience with the more decided motion (which was temporary) of the mechanism, is interesting in two directions:

1. As evidence that spirits can psychologize human minds, when they desire, in order to produce certain coincidental results—perhaps, to accomplish some supposed beneficial ends.
2. As an illustration of the fact, that new spiritual experiences are very easily merged into the symbols (or forms) which old religious impressions and old spiritual experiences once occupied. In other words, unless the mind is absolutely cleansed of all past theological ideas (or of the forms they wore), there is no security, no certainty that new truths and new forms of truth will not be molded and fashioned—more or less after the old patterns—which, I think, are no longer serviceable to mankind's modern growth and needs. It must be acknowledged, Mr. Editor, that Mrs. . . . 's spiritual experience (divested of all outside exaggerations) is extremely delicate and impressively beautiful. She gets a large influx of superior, saving, harmonizing truths. Her spirit is heaven-aspiring. May she long live in this world, where love and light are so really needed, to help, bless, and elevate our common race!

But I must hasten to conclude my letter. My spirit is full, and I would say more, but I fear my good friends can not bear it now.

In regard to the use of the mechanism, let me add, that, if the object to be gained is a demonstration of the fact of Spiritual Intercourse, then, in my mind, they have accomplished that object by presenting a construction superior to the mechanical information of the medium. But if the object is to prove that spirits (who were once men) can overstep the boundaries of human Intuition and Reason, and give us light which we can not obtain by the proper means and extent of investigation, then, in my mind, they can never more successfully discover their mistake and its impossibility. Spirits can prove immortality of the human soul—nothing else with certainty. When disappointed, some Mediums say, "These are evil spirits." Others, when provoked with mistakes and failures, say, "There, I will give the whole thing up as a humbug." Now, Mr. Editor, I know that such Mediums are not philosophical. Why they are not philosophical, I have explained in my two works on "Spiritual Intercourse," and I will not repeat.

It is with deep and deepening sorrow, Mr. Editor, that I recognize a species of unreasonable faith—I may say, a faithful and pernicious tendency to fanaticism among the true and faithful and teachable friends of spiritual intercourse. There are getting to be multitudes of Spiritualists. When shall we look for a beautiful crop of harmonious philosophers? If the Spirits have led you into trouble (simply by their own ignorance of mundane forces and circumstances) you ask: "What shall we say? What shall we do?" I reply—why not sleep when and where you see the path? If Spirits tell you to do this or that, my advice is, follow them only when you can give the world a philosophical reason for the faith you possess. Or, if you can socially and pecuniarily afford it, give the Spirits a fair chance in order to test their skill and wisdom. But never allow yourself to pay too high for a little good, practical common sense. I say this, because many persons give much time and money to learn a lesson which a well-balanced mind would impart for the asking.

My soul is still full, Mr. Editor—out of its deep, calm love of humanity and truth, I have written—but I must quickly close. Yet I must add: it is true Spirits can help us! They can do so, however, only on the conditions that we allow them to become our teachers, not our masters; that we accept them as companions, not as gods to be worshipped. Remember, Mr. Editor, that no one should step without using the sight of his own eyes. If your eyes be blind, then strive to gain the light of day. But you must take exercise nevertheless. Hence take unto yourself some congenial but wiser companion to lead you. Be careful yourself meanwhile, that you do not rely too implicitly even on your companion; because, forgetting to feel your own way, you may fall into trouble, even while your leader desires and plans your safety. In going upon the slippery rocks under Niagara Falls, though you have a guide, a trusty man, you must the while look where your foot shall next be placed. For it sometimes happens (both in natural and spiritual things) that, when a leader is looking (as he must) for the progress and safety of himself, your own misguided feet stumble and bleed upon sharp stones, whereupon your spirit faints and falls, or is imprisoned to the expression of useless resolution. Be a harmonious philosopher—there, or, in my opinion, your condition is unsafe, absurd perhaps, and hopeless. Of course every impartial reader will give my statements a candid thought, without considering them as authority for any one except myself. I would not discourage any friend from obtaining all the benefit he reasonably can through spiritual aid. If I were to leave the world this hour, never more to speak or write to my fellowmen, I should say to each: be yourself—follow the truth you see; do not faint nor be discouraged in well doing, though your ways may not be as the methods of

Your Spirit Brother.

ANDREW JACKSON DAVIS.

MR. L. HAKES, of Cicero, N. Y., writing of the steady advance of the cause in that place, and renewing his subscription for the TELEGRAPH, mentions the following proof of the reality of spiritual intercourse, which must have been quite satisfactory. He says that while writing to a friend, whose wife is a good clairvoyant medium, he became impressed with the presence of his Spirit-sister, and requested her to accompany the letter and make herself known to the wife of his friend while he was writing his reply, and through her dictate a communication for him. The sister promised to do so. Some days afterward, Mr. Hakes received an answer from his friend, on the third page of which the writer abruptly changed his subject by saying that his wife had at that moment gone into the spiritual state, and said that a sister of Mr. Hakes was present and wished to send a communication to him. The remaining portion of the sheet was filled out with a communication to him, as dictated through the medium, professedly by his sister.

